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ABSTRACT

Although churches and synagogues have greater contact with adults than any other social institution they have traditionally focused educational efforts on the young. Reviews of adult education programs sponsored by religious institutions are examined in four areas: participants; concepts; programing; and personnel and instructional techniques. The literature generally was published since 1965 and indicates that adult education in churches and synagogues is experiencing differentiation and integration. There are problems of conceptualization, structure, finances, personnel, and techniques. Within this framework of developing programs, conceptual bases range from strict religious emphasis to secular ones. Much of the criticism is directed toward traditional Bible study taught through formal lecture. Another problem area is personnel--most teachers and leaders are amateurs in teaching and theology. Some of the eighty-nine references are annotated. (MS)

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ADULT EDUCATION IN CHURCH AND SYNAGOGUE: A REVIEW OF SELECTED RECENT LITERATURE

BY: HUEY B. LONG

Syracuse University
PUBLICATIONS IN CONTINUING EDUCATION
AND
ERIC CLEARINGHOUSE ON ADULT EDUCATION

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Stanley M. Grabowski, Director

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by

Huey B. Long

Associate Professor of Adult Education
University of Georgia

October, 1973

Syracuse University

PUBLICATIONS IN CONTINUING EDUCATION
and
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FOREWORD

The National Opinion Research Center study conducted by Johnstone and Rivera showed that churches and synagogues had the largest number of adults taking courses by sponsoring agencies. This is not surprising, since churches and synagogues have been providing adult education long before other institutions--some of which were not even in existence at the time.

At one time, churches and synagogues provided only religious adult education, which still remains their major thrust, but, lately, they have included a broader range of adult education programs. These programs are providing for the needs of adults not being met by other agencies and institutions.

Unfortunately, not much attention is being given to adult education in churches and synagogues by adult educators working in other areas of the field. In order to synthesize the current literature on adult education in the churches and synagogues, and to familiarize others with the developments in this area, the ERIC Clearinghouse on Adult Education asked Dr. Huey B. Long to prepare this review.

Tracking down the pertinent literature was not an easy task for the author. However, he has managed to prepare a review of the literature which is representative of the current practice of adult education in churches and synagogues.

The profession is indebted to Huey Long for his review. ERIC/AE is also grateful to Dr. Doris Chertow and the Syracuse University Publications in Continuing Education for making this publication available more widely.

Stanley M. Grabowski
Director
ERIC Clearinghouse on Adult Education

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CHAPTER I

INTRODUCTION

It is possible that churches, synagogues, and temples have greater contact with more adults than any other social institution in the United States of America. Because of the quantitative dimensions of the relationship between adults and religious institutions, such institutions are important potential channels of adult education. Yet there is evidence of a critical ambivalence within various religious organizational hierarchies concerning their educational task or opportunity.

The American church and synagogue have traditionally focused educational efforts to reach the non-adult. There are indications that sensitive, perceptive churchmen are increasingly expanding the population served by the educational program of religious institutions to include adults. Such expanding programs, however, are not always successful. Some of the literature is highly critical of the acceptance and/or accomplishments of the educational programs.

Purpose

Because of the great potential of educational programs for adults sponsored by religious institutions, this review of selected recent literature has examined four critical areas in detail. The areas examined include:

(1) Participants.
(2) Concepts, definitions and objectives.
(3) Programming.
(4) Personnel and instructional techniques.

Scope and Limitations

The review is limited to selected salient publications appearing in the recent decade, with a few exceptions. The reviewed literature issued prior to 1971 was generally published in hard-backed covers. Publications appearing in 1971 and following are usually soft-cover, including some very recent fugitive type publications and microfiche.

The materials reviewed are generally publications which are specifically concerned with "adult" education in the church or synagogue.

The terms church and synagogue are employed interchangeably in this review and are used to designate the Jewish and Christian

religious organizations commonly referred to as church, synagogue, or temple. The review does not include adult education of other religious groups, such as Moslems, Buddhists, and Hindus.

Nature of the Literature

The literature concerning adult education in the church and synagogue is increasing. According to trends identified in the literature, it would seem that the volume and quality may continue to increase during this decade; however, the publication of materials appears to be restricted to a few publishing houses, including denominational publishing houses. Such limited publication outlets may reflect the past esoteric nature of the literature. The publication situation may also contribute to limited promotion and circulation of the literature.

One of the early writers in adult religious education was George A. Coe. Little observes:

> When I began teaching a course in the principles of character and religious education thirty years ago, there were few good books dealing with this subject. About the only usable textbooks were Bushnell's Christian Nurture (1847) and Coe's A Social Theory of Religious Education (56, pp. 30-31).

According to Little (56, p. 31), the decade of the 1930's was a time of "an increasing stream of constructive and relevant materials." Outstanding writers such as William Clayton Bower, Erneat J. Chave, George A. Coe, Harrison S. Elliot, Hugh Hartshorne, Herman H. Horne, Lewis J. Sherrill, Theodore Soares, and Luther A. Weigle provided statements of educational philosophy that remain influential. Since then the above writers have been joined by younger leaders, such as Frank Gaebelein, Ernest Ligon, Harry Munroe, Randolph Miller, Paul Vieth, Campbell Wyckoff, and Little Himself. Recent writers who will probably continue to make constructive contributions include Paul Bergevin, Samuel Cohen, David Ernsberger, John Fry, Robert Kempes, John McKinley, Harold Minor, Leo Ryan, and Kenneth Stokes.

An important and interesting publication of an individual not contained in the above list deserves to be mentioned. Barnard E. Meland's The Church and Adult Education, published by the American Association for Adult Education, is a lucid description of a variety of adult education programs in the last half of the 1930's (59). It is difficult to read Meland's book without being stimulated.

History

Leo V. Ryan (76) provides a useful review of the literature concerned with the historical development of adult education in church and synagogue. His review separately discusses the

history of adult education in Protestant churches, Catholic churches, and Jewish synagogues.

In his review Ryan works within the four periods of the adult education movement developed by Knowles (51): Colonial Foundations and Antecedents (1600-1779), the period of National Growth (1780-1865), the period of Maturation as a Nation (1866-1920), and the period of Development of Institutions for the Education of Adults (1921-1961). Trends since 1961 are reported in Stokes's chapter in the 1970 Handbook of Adult Education (83). This review will limit discussion to the period beginning in 1921.

Protestant Activity

Protestant denominations gradually and spottily began to develop specialized personnel, programs, and structures for adult education. By the 1930's provisions seem to have reached some level of maturity. The International Council of Religious Educators were able, by 1930, to agree on a set of eight objectives (40,61,86,87). These objectives are enumerated in another part of this review.

Educational content and techniques were modified during the period. The Bible remained the primary focus, but there was an increased attention to such secular subjects as: preparation for marriage, child development, dancing, handicrafts, politics, drama, literature, music, economics, and others. Discussion groups gradually moved the instructional emphasis away from the lecture-recitation format. However, the lecture-recitation format appears to yet remain as the most consistently used instructional technique in Protestant churches.

The 1950's and 1960's emerged as the decades when Protestant churches "discovered" the group. However, the discovery of the group and group process has not proved to be a panacea (22). Additional comments from the literature on this topic are provided later. The interest in groups appears to have also created corollary benefits. Protestant adult educators were sensitized to "methods or techniques of teaching adults." Until then "content" had been the dominant feature in the religious education of adults (60). Miller observes, "the discovery of the importance of method in adult religious education presents a challenging new dimension which is causing many of the new changes in philosophy" (60, p. 356). Miller further notes three outstanding philosophical changes: (1) the concept of continuity of learning; (2) discovery of the educability of the adult; and (3) the adult as learner.

During the period from 1958 to the present, one of the most pervasive plans for the application of adult learning principles to adult religious education programs has been the Indiana Plan (5).

Knowles comments upon another important milestone:

> Probably a major turning point in the development of Protestant churches or institutions for the education of adults occurred with the convening of two workshops on the Christian Education of Adults at the University of Pittsburg in 1958 and 1961. Sponsored jointly by the School of Education of the University and the Department of Adult Work of the National Council of Churches, these workshops brought together over eighty denominational leaders and a dozen nationally known secular education specialists to re-examine the assumption on which adult educational practices in the churches were based and to propose ways in which the churches can improve their services to the estimated 14,190,000 persons enrolled in their adult church school departments (51, p. 147).

Jewish Activity

According to the literature (59), adult education has historically been an important part of the Jewish tradition. Knowles (36) found the first appearance of Jewish adult education in the 1780-1865 period.

Since 1921 agreement appears to have been reached concerning the basic aims of Jewish adult education (76). The objectives are psychological reassurance for the individual Jew; reducing self-doubt and even self-hatred; fostering an intellectual loyalty to the Jewish community; restoration of the traditional Jewish ideal of "learning for its own sake"; drawing members closer to their synagogues and making prayer and worship a significant part of their lives (51, p. 149). The three major American Jewish groups, Orthodox, Conservative, and Reform, have each established a different priority among the four purposes listed above.

The points of emphasis according to the three groups have been distinguished by Rabbi Leon Feldman, as summarized by Knowles:

> Orthodox Jews emphasize the information and training necessary for the full observance of traditional Jewish laws, customs and observances. Reform Jews... emphasize 'cultural' Judaism rather than observances, problems of relationships between Jews and non-Jews, and problems of ethics and character building. Conservative Jews generally stand mid-way between the Orthodox and Reform ideologies, balancing observance and adult education for 'customs' and emphasizing the importance of understanding Jewish history (51, p. 149).

Since 1965, when the American Association for Jewish Education (AAJE) convoked the first National Conference on Adult Jewish Education, there has been increased adult education

activity among Jewish groups (76). Stokes (83, pp. 356-357) noted "adult education is playing an increasingly important role in the life of the Jewish community. Its major theme extends in two directions--both vitally important to the Jew--outward to an increased understanding of an involvement in the crucial issues of American culture, and inward to reaffirm a definition of Jewish identity within the larger culture."

Catholic Activity

The liturgy and pulpit are cited as contemporary and historical sources of adult education in the Catholic Church (77). However, additional opportunities and provisions for adult education have emerged since 1921.

According to Knowles, World War I and the subsequent establistment (1917) of the National Catholic War Council, later renamed the National Catholic Welfare Conference, produced "one of the major innovations in Catholic adult education" (51, p. 148). The Conference became a permanent organization serving as the official agency of the Catholic Church in the United States for promoting broad religious, educational, and social interests of the Church (76). The Conference's program includes publication, aid to immigrants, sponsorship of Catholic lay organizations such as the National Council of Catholic Men and the National Council of Catholic Women. These activities are cited as the activities that launched the Catholic Church into the field of adult education.

The National Catholic Welfare Conference also led to the organization of the Confraternity of Christian Doctrine.

Beginning in 1955, according to Ryan, "a select number of Catholic lay and religious persons" (76, p. 19) with an interest in adult education began meeting during the annual National Catholic Education Association meetings. Out of the 1955 meeting grew an organization, the Catholic Adult Education Commission, that was accepted as a Commission of the National Catholic Education Association. The CAEC, however, has not received outstanding support or recognition from the NCEA, and its current status is somewhat clouded. In 1972 the CAEC ceased to exist as a Commission and became a department of the National Catholic Education Association (77, p. 17).

The Catholic Church's adult education thrust shows evidence of being in a highly dynamic and fluid state in the spring of 1973. Indications are that the decade of the 1970's may be increasingly active years for Catholic adult education.

Historical Summary

The literature generally indicates that adult education in church and synagogue is increasingly experiencing differentiation and integration. The dynamic status of adult education among

Protestant, Catholic, and Jewish religious groups points to increased educational program activity within each group. Such activity may be related to a continuing search for philosophical bases, concepts and definitions, program design, instructional techniques, and educational personnel.

CHAPTER II

ADULT EDUCATION PARTICIPATION IN CHURCH AND SYNAGOGUE

Pluralism of American adult education in general (8) is paralleled by pluralism in education among churches and synagogues. While churches and synagogues constitute one of many categories of formal institutions sponsoring a wide range of adult education activities, the category is extremely diverse because of differences among Protestant churches, Jewish synagogues, and Catholic churches (77,78).

The amorphous nature of the category constituted by churches and synagogues contributes to the existence of tenuous data on participation. Current data, at best, are only suggestive. The Johnstone data (45) were acceptable in 1962, but in 1973 are limited in usefulness. The main utility of the Johnstone data may be found in the "relative" distribution of participants among categories. Thus, while it is indeed possible for anyone to quibble over the accuracy of various estimates, it is difficult for anyone to ignore the relative importance of adult education activities in churches and synagogues.

Liveright (57) recognized the significance and dimension of such adult education programs. He included "the Church and Religious Organizations" as one of thirteen categories of institutions responsible for sponsorship of major adult education programs. The thirteen categories used by Liveright are as follows:

1. Established Educational Institutions
2. Industry and Business
3. Labor
4. Voluntary Association
5. Church and Religious Organizations
6. Health Organizations
7. Group Work and Welfare Organizations
8. Museums, Art Galleries, and Performing Arts Institutions
9. Libraries
10. Correspondence Study Organizations
11. Mass Media
12. Proprietary Organizations
13. Publishers (57, p. 56).

Based on earlier estimates of Knowles and the Johnstone data, it is easy to understand Liveright's inclusion of churches and religious organizations in his system. Knowles's estimate placed adult participation in educational activities of religious institutions at 15,500,000 in 1955 (51, p. 251).

Johnstone and Rivera (45) calculated the 1962 participation at 3,260,000. The total number of participants identified by Johnstone and Rivera is much less than Knowles's estimates. However, the relative position of churches and synagogues in the nine-category classification system used by Johnstone and Rivera is important. Table 1 illustrates the above point.

TABLE 1

Estimates of Adult Education Courses Attended at Different Sponsoring Institutions (45,p.61)

Sponsoring Institution	Number of Courses Reported	Estimated Number of Different Persons who attended classes, lectures, talks, or discussion groups
Church and Synagogues	692	3,260,000
Colleges and Universities	689	2,640,000
Community Organization	488	2,240,000
Business and Industry	406	1,860,000
Elementary and High School	383	1,740,000
Private Schools	246	1,120,000
Government (all levels)	235	1,050,000
All other sponsors	50	240,000
	3,305	13,360,000*

*Does not total number of persons listed in column because some persons studied at more than one sponsoring institution.

Johnstone and Rivera defined an adult in their study as follows: "an adult being defined as anyone either twenty-one or over, or married, or the head of a household." The definition also included all persons twenty-one or over living on a military base who had close family ties with some adult member of an American household, and anyone twenty-one or over and living in a school residence or dormitory with close family ties to some household member (45, pp. 31-32).

An adult education activity was defined by Johnstone and Rivera (32, p. 26) as "more behavioral than --- institutional." Accordingly, it was founded on two considerations: "the basic purpose of an activity and the nature of its organization." Criteria were thus developed to (1) restrict the study to activities in which the main purpose was to acquire some kind of knowledge, information, or skill; and (2) the activity had to be organized around some form of instruction.

According to the above criteria, Bible classes or Sunday School classes were included as adult education activities. In contrast, attending worship services was not.

Even though the Johnstone data revealed churches and religious organizations were responsible for the most courses and participants, the educational role of these organizations is

usually viewed as a subordinate role. A four-cell typology of institutions providing adult education credited to several writers appears in the literature (11,37,49,80): (1) institutions created primarily to serve adult students; (2) institutions initially concerned with the education of youth and now assuming the secondary task of educating adults; (3) institutions created to serve the whole community; and (4) institutions primarily concerned with non-educational goals, but which use adult education to achieve the goals. Knowles placed churches and synagogues in the fourth classification. Houle (38) has simplified the typology by dividing adult education agencies into two groups: those that are primarily educational and those that are partly educational. Houle followed the four-cell classification system and included churches and synagogues in the group of institutions that are partly educational.

Ryan (76) cited more recent survey data generated by the National Center for Educational Statistics of the United States (68), Office of Education. The 1969 data were reported by Ryan as follows:

> Of over 20,000,000 courses reported in the survey, 681,000 were in the broad category of 'religion.' That category includes Bible Study, courses related to denominational church dogma, doctrine, organization and administration, and all courses related to ethics, morality or Christian values. Of these courses, 602,000 were self-perceived by the participants as 'religious adult education.' Of these some twenty million courses, 765,000 were actually given or conducted at church or synagogue locations. This participation study reported the three most popular sources of adult education to be public or private school offerings, job training opportunities and part-time enrollments in colleges or universities. Only then did the category 'Community Organization' rank as source of adult education, serving 13.4 percent of those persons participating in adult education at the time of the study. Churches and synagogues are defined as one of the neighborhood or community-based organizations in this category (76,p.3).

The preceding appears to support the suggestion that churches and synagogues are potentially significant adult education institutions. At the same time literature indicates that the education of adults is not a primary concern of churches and synagogues.

Motivations of Participation

The literature reviewed does not reveal any definitive study of participants in adult education activities sponsored by churches and synagogues. However, is it possible that there may be some general relationship between generic motivations to participate in religious educational activities and secular

educational activities? A major exception may be found in the economic-occupational-professional improvement motivation.

Some of the participation literature that would seem to be related to the above premise includes Nicholson's findings (67), Hall's work (33), Houle's typology (37), and the work of Burgess (12) and Sheffield (79). Each of the above writers developed his own system for classifying reasons respondents gave for participating in adult education activities. The systems thus developed, however, all seem to contain some common elements and differ more in detail than in broad thrusts.

Houle's popular typology included three types of learners: goal-oriented; activity-oriented; and learning-oriented (38). One can move from these three basic orientations to the longer list of more specific orientations provided by the other writers. For example, Hall (33) developed a system of seven categories:

1. Pursuit of knowledge for individual general intellectual growth.
2. Pursuit of knowledge for improving homemaking competence.
3. Pursuit of knowledge for improving society.
4. Pursuit of esteem.
5. Pursuit of sociability.
6. Pursuit of diversion.
7. Pursuit of expectations (76, p. 5).

Sheffield developed a classification of five orientations:

1. Learning orientations, seeking knowledge for its own sake.
2. Desire-activity orientation--taking part because in the circumstances of the learning an interpersonal or social meaning is found which may have no necessary connection at all with the content of the announced purpose of the activity.
3. Personal-goal orientation--participating in education to accomplish fairly clear-cut personal objectives.
4. Societal-goal orientation--participating in education to accomplish clear-cut social or community objectives.
5. Need-activity orientation--taking part because in the circumstances of learning an introspective or intrapersonal meaning is found which may have no necessary connection, and often no connection at all, with the announced purpose of the activity (79, pp. 68-69).

Two studies have generated findings that are more specifically related to the concerns of religious educators. Anne Litchfield's study (55), The Nature and Pattern of Participation in Adult Education Activities, and Paul Burgess's article, "Reason for Adult Participation in Group Educational Activities" (12), both report participation motivations specifically related to religion, i.e. "the desire to reach a religious goal, to be better able to serve a church, to improve my spiritual well-being and to satisfy my interest in mission work."

The findings of Burgess and Litchfield suggest the desirability of additional participation research specifically designed to probe reasons for participation in religious educational activities.

Summary

The literature reviewed in this chapter confirms the potential of the church and synagogue for providing a leadership role in adult education. The literature indicates that adult participation is relatively high in activities sponsored by religious institutions. However, the literature also suggests that ambivalence exists among religious institutions, with these institutions generally placing education in a secondary role.

Are participants in adult education being motivated by broad generic motives similar to those promoting participation in other kinds of educational activities? The literature does not provide conclusive data to answer the above question; thus additional study is suggested.

The dynamic nature of contemporary adult education in religious institutions and organizations is paralleled by a continuing search for, and modification of philosophy, concepts and definitions, program design, instructional techniques, and educational personnel. Literature concerning each of the above four topics is examined in the following chapters.

CHAPTER III

CONCEPTS, DEFINITIONS, AND OBJECTIVES OF ADULT EDUCATION IN CHURCH AND SYNAGOGUE

As the title of this chapter indicates, several topics of concern to adult educators working in the church environment are discussed in the following pages. However, the treatment of the topics in the literature has not always been clean-cut and definitive. Thus, the discussion in this chapter will reflect the tendency to blur the distinctions, especially between concepts and definitions.

Concepts, Definitions, and Objectives

Miller's concept is illustrative of one school of thinking concerning the concept of Christian education for adults. He states:

> Christian theology is the primary source of Christian education theory and procedure. Through the revelation of God, as we understand His mighty acts in history, we find a Christian interpretation of the nature of man and of the goals of the educational process. We use all the insights of modern science and theory in education, but the assumption of the secularists about the nature of the world and of man are not our assumptions. We begin with the truth that is ours as Christians, and because all facts and observations are assumed to be consistent with one area of truth and revelation which comes from God, we may then use the observations, experiments, and insights of non-Christians within the framework of Christian truth. Too often it has seemed that theories of Christian education have begun from a secular viewpoint with Christian theology as a footnote to a non-Christian perspective (61, p. 7).

In another place, Miller (61) cites his conviction that Christian education finds its source in theology. Such a source also determines the objectives, theory, and method.

George A. Coe, an early leader in Christian education, provided a slightly different concept. He believed that the learner can discover truth only by entering into the process of discovering it for himself. Accordingly, he defined Christian education as:

> the systematic critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of persons (61, p. 52; 16, p. 300).

According to John Fry,

> the true business of Christian education is to teach... man to think and to provide some clues that will lead him to think responsibly as a Christian man (27, p. 138).

Fry's concern for the concept of Christian education is revealed by the following questions and observations:

> Does Christian education refer to a distinctive kind of education that differs so remarkably from other kinds of education that it can be accurately called Christian? Or is the Christian education of adults the education of Christians--using methods, procedures, and purposes that do not especially differ from those of general secular education? Or are the education and the educated uniquely Christian? The literature dealing with the theory of Christian education, as well as the program and curriculum materials supplied by denominations, avoids the issues by resorting to a high doctrine of the church. By Christian education of adults is meant for all practical working purposes, the churchly education of churchmen (27, pp. 138-139).

God-in-Christ and ultimately God-in-man as the central thrust of Christian education is supported by Adelaide Case. Case suggests:

> Christian education is the effort to make available for our generation--children, young people, and adults--the accumulated treasures of Christian life and thought, in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man (61, p. 54; 13, p. 146).

The inclusive nature of Christian education was revealed by Coleman, who says:

> If a man has capacity for relationship with God, if he is responsible to God as a consequence of his uniqueness as a human being, then he shares this condition in common with all other men. This means that the church's ministry to adults cannot rightly be limited by social, ethnic, or political boundaries. If a primary aim of Christian education is to bring men into living encounter with God, there is really no stopping place short of the last man in the most remote place. No adult can be excluded--not the forgotten men and women in nursing homes, not the

> hippie and not the junior executive. The image of God in man constitutes a mandate to reach all adults everywhere with the good news of Christ (21, p. 139).

Lawrence Little's definition is cast in a framework influenced by psychology:

> Christian education is the process through which the church seeks to enable persons to understand, accept and exemplify the Christian faith and way of life. It is the effort to enable them to comprehend the full meaning and latent possibilities of human nature as revealed in Jesus Christ and in the light of modern knowledge, to help them establish and maintain the relationships with God and with other persons that will lead toward the actualization of their highest potentialities, and to engage and sustain them in the continuing endeavor to bring closer to realization the will and purpose of God for themselves and for all mankind (56, p. 193).

Little goes on to indicate that Christian education is based on the validity of Jesus's concept of God and his (Jesus's) understanding of what this involves in human relationships. According to Little, knowledge and understanding of the Bible are regarded as essential elements in Christian education. The Bible, according to Little's view, is the principle source of information about Jesus; thus its importance:

> There is a difference of opinion within the literature concerning the importance of the Bible in education sponsored by religious institutions. These views range from those that hold to the exclusive authority of the church or Bible to those that build directly upon the finding of modern science (56, p. 20).

Fallaw (25) indicates that a distinction should be made between "religious" education and "church" education. The two kinds of education hold to different assumptions, according to Fallaw. For example, religious education is perceived as "... assuming the possibility of finding truth within the present experience of learners..." (25, p. 39). In contrast church education "...more fully accepts the Bible and its gospel message as the norm of faith and life" (25, p. 39).

Quest is central in religious education while response to what has already been is central in church education, according to Fallaw's concept. He also believed that religious education encourages non-conformity. But according to Fallaw:

> ...church education rightly understood goes beyond mere transmission of the Christian heritage and refuses to be hobbled by dogma, for its chief aim is to guide persons in the power of the Holy Spirit into relations with their fellows and the Person of

> Jesus Christ. Accordingly, it is no less dynamic than religious education (25, p. 40).

Fallaw's distinction between religious education and church education is also based on differences in assumptions of, and use of, the Bible between the two concepts.

A fairly recent trend has been observed in one denomination to use the term "lay education." Lay education is defined as:

> ...an ongoing process in which the lay, eleventh grade through adults, in various groupings or alone, inquire into the meaning of Christian faith and action by engaging in a variety of consciously arranged learning opportunities (47, p. 9).

Objectives

Objectives of education in the church appear to be classified according to what Meland referred to as "left-wing" and "right-wing." It seems that these classifications refer to "secular" and "religious" objectives. In 1939 Meland noted:

> Among Protestants, as among Jews, there have been left-wing and right-wing liberals. Right-wing liberals have hardly gone beyond Biblical criticism in applying scientific principles to religion and life. Their liberalism consists, in the main of an enlightened and tolerant use of the historical Christian heritage. Left-wing liberals, in going beyond Biblical criticism have taken hold of scientific concepts issuing from the social and biological sciences and have sought to make the church instrumental in helping people to use these scientific materials intelligently and faithfully in the interest of enhancing human living. Whenever this point of view becomes pervasive one may expect an active program of adult education, conveying the resource of scientific enlightenment to the people (59, p. 16).

Objectives adopted by the International Council of Religious Educators in 1930 are reported below. These objectives, even though adopted in 1930, appear to continue to provide guidance to religious educators as they have been regularly reported in various literature over the years, with occasional modification. The objectives, formulated by Paul H. Vieth, are:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. To develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his

cause, and manifest itself in daily life and conduct.

3. To foster in growing persons a progressive and continuous development of Christ-like character.

4. To develop in growing persons the ability and disposition to participate in, and contribute constructively to, the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. To develop in growing persons, the ability and disposition to participate in the organized society of Christians--the Church.

6. To develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group (61, pp. 57, 70).

In 1932 the following purpose was added:

> To effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience (61, pp. 57-58; 77, pp. 10-16).

An eighth objective was added in 1940:

> To lead growing persons in a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation (61, p. 57; 40, p. 16).

In 1958 the objectives were revised, both in form and content. The newer objectives were limited to five, plus a statement of purpose as follows (61, pp. 57-58):

> Purpose - The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community (61, pp. 58-59).

To achieve the above purpose, Christian education under the guidance of the Holy Spirit endeavors:

1. To assist persons, at each stage of development, to realize the highest potentialities of the self as divinely created, to commit themselves to Christ and to grow toward maturity with God.

2. To help persons establish and maintain Christian relationships with their families, their churches, and with other individuals and groups, taking responsible roles in society, and seeing in every human being an object of the love of God.

3. To aid persons in gaining a better understanding and awareness of the natural world as God's creation and accepting responsibility for conserving its values and using them in the service of God and of mankind.

4. To lead persons to an increasing understanding and appreciation of the Bible, whereby they may hear and obey the Word of God; to help them appreciate and use effectively other elements in the historic Christian heritage.

5. To enable persons to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the Church (61, pp. 58-59).

In addition to the above broad objectives, local churches may use other guidelines. For example, Little provided criteria for formulation and evaluation of general objectives of Christian education. The criteria he developed are as follows:

1. Are the objectives Christian?
2. Are they psychologically valid?
3. Are they relevant to all levels of development?
4. Are they dynamic enough to inspire and motivate definite action in real life situations?
5. Are they such that progress toward their achievement is measurable and subject to evaluation?
6. Are the objectives comprehensive in scope?
7. Are the statements clear and understandable to those who will use them? (50, pp. 197-198).

All of the previous statements concerning concepts, definitions, objectives, and criteria of religious or Christian education have emphasized the "religious" or spiritual dimensions. There are, however, other views that suggest the real test of religious education is how it affects the daily performance, ministry, or life of the individual. Such a view accepts exercise classes, sensitivity training, ceramics, and hobby classes, as well as literacy training, as valid and appropriate subjects.

Thorp has stated:

> Adult Religious Education, to be relevant, must break out of the mold of the past. It must become a laboratory of life where persons can experiment with various means for challenge and change. Religion must be about life here and now. It must be honest and 'tell it like it is.' If it fails these two tests, religion is not relevant (84, p. 217).

Kinlaw has made a somewhat similar observation that:

> ...reflected agreement with the opinion that the Church may be properly understood as a training institute which prepares people for the work of ministry in the world (49, p. 41).

Writing in the late thirties, Meland commented on the efforts of the Unitarian Church:

> The Unitarian Church has long been a pioneer in providing resources for enlightening its laymen upon contemporary religion and philosophy. In 1932 the Department of Religious Education of the American Unitarian Association prepared an excellent series of outlines entitled 'Courses in Adult Education' covering such areas of study as Comparative Religion, The History of the Christian Church, Religion and Social Justice, Modern Philosophies and Psychologies, A Study of Character Through Biography, Practical Psychology and Personal Adjustment, and the Community: A Project in Discovery. These outlines are described as 'possible areas for a year's study by adults or by a conference group of adults.' Suggestions for supplementary readings are given. For example, under Modern Philosophies and Psychologies, the works of William James, Josiah Royce, Alfred N. Whitehead, W. E. Hocking, John Dewey, Henri Bergson, Irving Babbitt, Paul Elmer More, Everett Dean Martin and many others are cited (59, p. 27).

Miller has criticized those who have moved too far in the secular area. He claims:

> Some religious educators have espoused the philosophy of secular education almost to the exclusion of Christian theology. A few have preferred a naturalistic point of view. The majority of Christian educators, however, have sought to keep abreast of developments in both theology and education and have attempted to develop a theory that uses the insights of both (61, p. 45).

Further out on the continuum, toward what Meland (44) referred to as the "left-wing," are found literacy and manpower development activities. Ryan (74, p. 120) quoted Richard P. O'Brien, American Catholic theologian, as having said, "adult education remains on the Church's list of major unfinished business." According to Ryan, O'Brien's remark applied to efforts in more sophisticated continuing education for the majority of adults, as well as functional literacy for others.

In 1967 the World Council of Churches and the Pontifical Commission on Justice and Peace organized a joint exploratory Committee on Society, Development and Peace (SODEPAX). These church groups sponsored an invitational conference on World

Cooperation for Development in Beirut in April, 1968. Two resolutions specifically concerned with adult education came out of that conference. They were:

1. Education related to manpower needs must also be an essential part of development strategy.... Adult education is valuable in view of its social, as well as, its economic benefits....

2. The Churches have played an important role in education in many developing countries. They could do even more...(especially) in assisting in the work of extension education. Adult education, so vital to modernization and to satisfying human development, ought to be a field the churches generously contribute to (74, p. 121).

While the above may be interpreted to apply only to developing countries, such an interpretation appears to be overly narrow. The denominational groups involved in SODEPAX are also sensitive to adult education needs in the United States. For example, there appears to be a close parallel between the Catholic Church's interest in adult education in developing countries and the recent dramatic commitment to adult education in the United States.

In discussing both fields (international and domestic) of adult education interest, Ryan says:

> A more immediate and more far reaching committment to adult education on the American scene has been evidenced officially by the Roman Catholic Church in the United States during the past two years (75, p. 177).

He further adds:

> In recent years, the American Catholic Church organizations have rediscovered the adult church. The changes in the Church introduced by Vatican II demanded a comprehensive program of renewal and reform, adaptation and responsiveness to man's needs in the here and the hereafter, all of which demanded education which experts now estimate will take decades to achieve....These movements and new understanding have led to the development of new programs in adult education, especially but not exclusively, in religious education at the parish level (75, p. 177).

The interest in adult education, not exclusively religious education, among Catholics will be further illustrated in Chapter Four.

Jewish and Protestant groups have also turned attention to adult education, not exclusively religious education. Meland

observed that Reformed Judaism, like modernism in Christianity, was divesting itself of traditional forms and language while tending more toward what is viewed as the secularist expression of religion. Such efforts have sought to identify religion with the affairs of the common life so as to remove the traditional distinction between the sacred and the secular. Thus, religion becomes not a realm of activity different from the world of common affairs, but a more ethical and significantly qualitative kind of conduct within the common life.

While there is a current healthy dialogue concerning the role of the church in general adult education, such interest among religious organizations is not a recent phenomenon. Meland, writing in 1939, reported that education for social action was popular among Protestants, Catholics, and Jews. Meland referred to Hallenbeck's study of ten New York churches to document an additional point. According to Meland, Hallenbeck's study revealed that of the extensive adult activity at Riverside Church, only ten percent was devoted to adult religious education. The remaining ninety percent consisted of adult education of a general cultural nature.

Summary

Adult education in church and synagogue appears to exist on a continuum from what Meland referred to as the left-wing and right-wing. The left-wing view sees the church's role as one of providing any kind of education experience that will improve man, economically, socially, vocationally, culturally, or spiritually. Near the middle of the continuum is the view of the church's role as providing educational experience within a broad religious framework; the activity may not be "religious" but makes a contribution to the student's religious dimension. The extreme right-wing view is more orthodox; only Bible study is appropriate for religious adult education.

CHAPTER IV

ADULT EDUCATION PROGRAMMING IN CHURCH AND SYNAGOGUE

Adult education programming is a term used in this review to refer to what may normally be called curriculum. However, due to the variety of conceptual bases upon which content, technique, and objectives rest in religious education, the term "programming" is preferred by the writer. As used herein, programming includes instructional techniques such as lecture, group discussion, debates, and other techniques, but is not limited to technique. "Program" as discussed in the following pages reflects a consideration of (1) a philosophy of religious education, (2) a theory of learning, (3) appropriate content, (4) appropriate techniques, and (4) objectives.

The literature suggests adult education programming in churches and synagogues is characterized by diversity. It is fairly accurate to say that there are as many different "programs" as there are churches and synagogues. Thus, the purpose of this chapter is to provide an illustrative overview of the variety of programs discussed in the literature. First, attention is directed to the traditional programs. Since this kind of program is the kind with which most readers have personal experience, only a generic description will be provided. Next, criticisms of the traditional and of some of the emerging "group-based" programs will be noted. The third step will be to look at some of the more innovative programs, including Protestant, Jewish, and Catholic programming. A fourth section of the chapter is devoted to the results of a Diocesan survey conducted by the Catholic Church. The fifth division of the chapter discusses programming trends revealed in the literature.

Traditional

Programming for adult education in churches and synagogues ranges from the traditional Sunday school or Church school provision to numerous kinds of small group activities. The more traditional programs are based on volunteer teachers; are Biblical in thrust; employ the lecture technique; are calendar restricted, i.e. selected lesson topics that are designated; centrally published literature; and the objectives are cognitive, i.e. objectives are to acquaint the learner with historical or Biblical facts with limited application.

The traditional backbone of the churches' adult educational program is the Sunday morning adult class (27). In many cases,

it is known as the Bible class because of the source of class content. Fry says such classes function like the liturgy, as a part of the church's tradition, and have about equal chance (little to none) of being critically evaluated. Even though local traditional customs vary widely, the conduct of a typical session follows highly predictable lines. The first activity is a devotional period that ranges from the elaborate to the simple. The second activity is devoted to general announcements. The "instructional" session is the third activity.

According to the traditional format, the teacher's main job is to make a speech on the subject that has been pre-determined by the curriculum material that the class is using, the part of the Bible being studied, or a subject of the teacher's own choosing (27).

Following the speech or lecture the teacher asks for questions, or asks questions concerning the content of the lecture. A closing prayer concludes the session.

There are variations on the above theme designed to make the Bible class more attractive. In some instances, devotions have been pruned, coffee served, participants seated in circular arrangements, more discussion-type questions raised by teacher than content questions, and occasional divergence from prepared curriculum materials.

Criticisms of Adult Education Programming in Church and Synagogue

The literature is not without criticism of the more traditional adult education programming by religious organizations (2, 27). Many of these criticisms are directed at the content emphasis, the lecture technique emphasis, and/or the philosophical concepts. There is evidence that some effort has been made to meet the criticism. Some of the changes referred to by Miller are related to insights concerning:

1. The concept of continuity of learning.
2. Discovery of the educability of the adult.
3. The adult as a learner (60, p. 357).

Apps (1) suggests that the educational activities many adults experience are based more on memorization than meaning. He observes:

> The traditional worship services aren't giving them (adults) the answers. Modern man has been taught to question, to prove, to weigh pieces of evidence rationally; a church that insists he accept certain tales and certain ideas without question or argument cannot hold this request (1, p. 6; 4, p. 106).

In another place Apps states that he believes adult education to be one way to help the church relate to the real world

of today. He then observes that much of what is called adult education in the church does not relate to the real world of today. The more traditional forms of adult education in the church have been concerned with passing on the traditions of the church and studying the Bible without reference to contemporary life. Such a form of adult education, according to Apps, often ignores the problems of society or the individual problems of members. Apps's publication contains several quotes from pastors representing a variety of faiths concerning the inadequacies of adult education sponsored by churches.

Other criticisms of adult education programs provided by religious organizations include criticisms of "weak structures" (64), "curriculum and procedures" (25), teaching techniques (84), objectives (56), and personnel (61). Generally the suggestions are that organizational structures are weak or untested, that the curriculum and procedures are not rationally or philosophically sound, that objectives are imprecise, poorly chosen, or non-existent, and that personnel are poorly trained volunteers.

One of the most critical essays on adult Christian education is provided by John R. Fry. Fry observes:

> Perhaps the chief problem in the church is, as adult educators often claim, adult education. That question can be debated were it granted the status of being the number-one problem, programs created to grapple with the problem would tend to become part of the problem instead of a clear answer to it. The typical church, for instance, does not see presently that adult education is a problem. The adults do not admit they need educating. The organizations of the church are not conscious of having done a poor educational job and for that reason would not accept kindly any suggestion that organizational life be refocused. The official governing bodies of the church would be hard to convince. The pastor himself would likely take a strong adult education emphasis as a personal threat because it would imply that he had not been doing his job (27, p. 4).

Fry's book is also critical of one of the recent popular innovations in adult religious education: the group. He intimates that much of the current interest may be misplaced because the small group may not be the healthy group, approved by group dynamics experts. It is further suggested by Fry that these groups may be deeply "libidinous," "tyrannical," and "vicious." A further criticism of the group reveals Fry's concern that adult educators "have tacitly decided that healthy groups are more important than the communication of content" (28, p. 29). Adult educators in church environments are thus in a quandry, according to Fry, to choose between "the idea of a lot of happy church groups in which members are learning how to live with each other, and little else. The educators desire direct communication of the gospel." But, according to Fry, "in their

arcane commitment to healthy groups, they have perhaps made the fulfillment of their desires impossible" (27, p. 29).

Fry's observations are too numerous and lengthy to discuss further in this review. Some of his criticisms have merit and adult educators involved in church sponsored activities should be acquainted with his comments.

Thorpe obliquely criticizes traditional historical approaches to adult education in the church. He notes:

> If the people of Love are to be equipped for their ministry, the local congregation must provide a continuing study program on a level considerably above the rote learning of religious cliches which has characterized much of religious education in the past (84, p. 217).

Meland (59) noted the recognition of the Presbyterian Church that for a number of reasons the Bible classes that met as a part of the Sunday School each Sunday failed to meet the needs of all the adult members of the church and community.

Fallaw, writing in 1960, indicated that a strong recognition existed that the Sunday School is unequal to the responsibility for educating "this generation in Christian faith and knowledge." He further noted that while some churches could take pride in advances they had made in their educational work, "it must be acknowledged that many persons suspect that church classes are predominantly dull and ineffectual instruments for guiding the development of pupils and informing them about the nature and meaning of life under God" (25, p. 13).

Innovative Programming

Creative adult educators have made a variety of attempts to respond to the criticisms concerning the more traditional kind of adult classes. Generally, the attempts recognize the theological and andragogical (or pedological) deficiencies. As a result, Fry says of the educational specialist, "he is...prepared to go all the way to break up the old and ring in the new..." (27, p. 16). Some of the new or innovative programming efforts in a variety of Protestant, Catholic, and Jewish religious organizations are presented in the following pages for illustrative purposes.

Much of Protestant adult education programming between 1930 and 1960 was done interdenominationally. In the decades of the thirties and forties activities seem to have stemmed from the International Uniform Lesson Series and the United Christian Adult Movement. By 1950, the time of the formation of the National Council of Churches, many of the major denominations had adult staff specialists who developed independent programs (83).

Thus, in the most recent twenty-year period, interdenominational efforts have increasingly focused on the development and

provision of resources and materials to strengthen denominational programming (83). Such efforts included the Interdenominational Strategy Conferences that dealt with such topics as "Christian Parenthood," "Young Adults," "The Aging," "Education and Vocation," "Use of Radio and Television," and "Controversy and Conflict."

A change in philosophy in the 1960's that perceived adult education less as an age group division and more as a means for church renewal affected programming (83). Stokes describes this change as a rebirth of interest in theology. However, the theology was not the traditional biblicism of personal piety, but was more a search for the link between the divine and the secular. As a result of the change, "Protestants find themselves grappling with the implications of a new approach to faith" (83, p. 360). The "grappling" process was perceived as being improved by the use of small groups. Accordingly, the "hot" technique in recent years has been the small group technique.

In addition to the interest in small groups, it appears that denominational boards of education "have begun to develop new kinds of programs and to publish new materials that seek to breathe relevance and renewal into the life of the church" (83, p. 361).

Examples of some of these programs are as follows:

1. The United Methodist Church developed a series of books for adult study focusing on the contemporary meaning of religion. One of the books, Man's Search for a Meaningful Faith, by Robert C. Leslie, based on Erik Erickson's concept of life stages of man, digs deep into man's inner motivations and long term goals (2, 67). The materials that constitute the adult curriculum are undated and relieve the study group from the tyranny of a highly temporal structure. Barringer (2) suggests the new approach frees the participants of pressure to complete designated content at a predetermined rate.

2. The Lutheran Church--Missouri Synod offers numerous study opportunities ranging from Bible study to such topics as "Population Growth" and "Teenagers Need Parents" (82).

Examples of creative programming include the Episcopal Church's Parish Life Conference (25). Fallaw notes that the Parish Life Conference at its best weaves the principles and procedures of social psychology into the practice of Christian fellowship and demonstrates ways by which local churches..."may learn to be the church, a redeeming and nurturing community essential for both adult and child growth" (25, p. 37).

Fallaw says that it is good policy to build adult study groups around at least five areas of interest. These five areas

are: (1) leadership tasks in the church; (2) parent and family-life education; (3) personal and community Christian living; (4) the church universal; and (5) scripture and revelation (25).

In addition to the interest in small group techniques, adult educators in churches and synagogues have developed programs around other education techniques such as the seminar.

Protestant Programming

An interesting program concept based on seminar techniques is described by Stokes:

> ...This basic concept of our Sunday morning program is that it is a two hour unity of experiences for all ages. Although no one is required to participate for the entire two hour period, nearly 90% of our people do (82, p. 225).

Worship at 9:45 A.M. initiates the two hour session. At approximately 10:35 A.M., a coffee break for adults and a juice break for children provide a period of transition to the seminar. Concurrent seminars are designed to provide a range of content and instructional techniques. One seminar is usually formal lecture while one is usually discussion based. Two to three seminars for six to eight weeks in duration are conducted simultaneously,

Seminar topics are chosen on the basis of interest expressed by participants on such topics as "Questions Children Ask," "The Story of the Christian Church," "The Christian in the Contemporary World," "Our Fellow Religions--Judaism and Catholicism," "Honest to God," "Tillich," "Inside Gainsville," "The New Morality," and "Christianity and Communism."

In addition to the regular seminars, shorter transitional seminars of about three weeks are held. On other occasions a "Sermon and Seminar" approach has been utilized combining the morning sermon and seminar to address a common topic.

Theodore Schwartz reported on the use of human relations training. His description of the project in his church is provided below:

> ...three Training groups were called 'Laboratory Churches.' Each consisted of five to seven married couples who agreed to meet for three hours an evening each week for fifteen weeks. Each couple signed a 'covenant' promising not to miss any session, except for illness...Each lab began with the question written on newsprint, 'Can we become the real church in fifteen weeks?' (78, p. 243).

The members were not asked to read a text, but a reading list was provided for those interested. The trainer's task was

that resembling a coach, letting the members take full responsibility for "playing the game." ...Methods of group development were those utilized by NTL-Institute of Applied Behavioral Science and Western Behavioral Science Institute...(78, p. 243).

A typical evening session included a basic unstructured ninety minutes in which the group explored various levels of conversation, sought agreement on procedures and standards for the group, and tried to build interpersonal "bridges" of communication and understanding (78, p. 243).

Park Avenue Baptist Church in Titusville, Florida has developed a "College of Christian Training" for adults each Sunday evening. The program, initiated in 1968, has followed thirteen and seven-week sessions. The most recent format is based on seven weeks. A variety of topics are available for the adult to select from. Topics are often repeated because of interest and scheduling conflicts. The most recent (Spring, 1973) curriculum included: New Testament Survey, a study of Revelations based on cassette tapes, Scripture Memory, Prayer, Faith, and Learn to Teach, "a fundamental study on teaching elementary age children at school or at home." This church has placed a heavy emphasis on the use of cassette tapes (70).

One of the newer concepts in adult education in Protestant churches is "lay education," as developed in Presbyterian Churches (47, 48). Basically, "lay education" stresses the "teachable moment" concept or interest of the learner. Learners select the topics, when it is current or meaningful for them and when they are available to participate in the learning experience. Kemper and Trefz cite the varied possibilities of "lay education" as being: formal, informal, spontaneous, structured, flexible, content-oriented, question-oriented, task-oriented, action-oriented, or process-oriented (47).

Jewish Programming

Formalized adult education among Jewish organizations appears to be in a formative stage (19, 76, 88). While the concept of adult study is deeply imbedded in Jewish religious philosophy and in the tradition of the Jewish people, the emergence of organized adult Jewish education as a specialized field and process is a rather recent phenomenon (19, 88).

Some of the results of Samuel Cohen's study of adult education in four national Jewish Organizations are reported in Adult Leadership (19). Cohen's study of the American Jewish Committee, the American Jewish Congress, B'nai B'rith, and the National Council of Jewish Women reveals the developmental status of organized adult education among these organizations.

The four adult Jewish education programs differed, in 1968, in their official rationale and stated objectives (19). However, even at that time distinctions among the programs were growing less clear on the operational level. As programs developed,

they continually broadened their goals and activities to attract the widest interest and largest number of participants. As a consequence the B'nai B'rith, the American Jewish Congress, and the American Jewish Committee all consider as their aims and purposes, to help their respective constituencies become (1) literate about Jewish culture and tradition, (2) committed to "Jewish religious and cultural values," (3) aware of the Jewish past, (4) sensitive to the needs and problems of Israel and the Jewish Community, (5) aware of and able to cope with their personal needs and problems as Jews, and (6) involved in activities leading to community improvement.

Cohen observes:

> These programmatic goals are vague, and often misleading. The relative newness of the field of adult Jewish education accounts for the fact that most of the aims and purposes projected by organizational or synagogal programs are ill-defined and nebulous. These programs espouse general sentiments that find little opposition, but can hardly be considered as the immediate objectives of an education program. The organizations themselves submit dichotomous definitions of their programmatic goals. A significant development among the organizational programs is the growing realization that there is a need for more clearly defined education goals (19, p. 26).

There are no generally accepted methodologies, formats, or theories of method in adult Jewish education (19). Jewish adult education in this report is similar to Protestant and Catholic adult education. However, there are certain formats that Cohen describes as being employed "exclusively" by individual programs. For example, the Institutes of Judaism and Visiting Lecturer Program of B'nai B'rith are not duplicated by the other three organizations. Similarly the American Jewish Committee's use of laity in the research process has no parallel in the other groups. Furthermore, the American Jewish Congress' Dialogues in Israel, use of art exhibits, book fairs and promotion of language records are not duplicated by the other groups.

According to Cohen, the respective programs are more structurally similar than different. There are certain formats that have general appeal and application. Each of the four groups uses local "lecture," "forum," "symposium," and discussion groups. All, except the American Jewish Committee, use the study group. All, except the Council of Jewish Women, conduct regional conferences, and none of the programs (in 1968) maintains formal classes.

Beckerman (3) indicates that there is cooperation among the national Jewish organizations, Community Centers, Educational Bureaus, Federations, and synagogues in sponsoring adult education programs. However, he indicates that most programs are sponsored by temples and synagogues (3, p. 87). Topics range from theology to cooking and to civil rights. Most adult

Jewish education programs reported by Beckerman stressed basic Judaism using classical texts and/or sources. Little emphasis was placed on problems and issues of a contemporary nature. In addition, Beckerman (3) cites Cohen's 1966 survey as indicating 92 per cent of the congregations surveyed were primarily concerned with instilling intellectual awareness and knowledge of Judaism, rather than being concerned with belief or practice.

Preferences in Jewish programming reported by Beckerman indicate that Orthodox congregations favor classroom-based programs with texts. Reform congregations favor large meetings, lectures, debates, recitals, dramatics, and audience participation. One Reform congregation has an Adult Jewish Education program consisting of book reviews, Bible study courses, lectures, basic Judaism courses, teacher training seminars, and small study groups. In addition, this congregation will use an adult education program as a regular part of its Friday evening service in lieu of a sermon (3).

Stokes notes:

> Many individual synagogues, particularly in affluent communities and near institutions of higher learning, have developed extensive adult education programs, some involving professional full and part-time teachers. The courses run the gamut from biblical history and Yiddish to the problems of minorities in contemporary society (83, p. 356).

Catholic Programming

The dynamic nature of religious education programming is well illustrated by the history of the Catholic Adult Education Center in Chicago. The Chicago CAEC was founded in 1955 as an experiment in continuing liberal education for adults, with special concern for issues related to faith and to belief (77). Five operating units, also referred to as Centers, were opened in 1955 (often at parochial high schools) and served approximately 1,000 participants that year. During the next few years the system expanded and contracted to twelve centers in 1956, back to six in 1962, and back to twelve in 1968. Over 2,500 people were served in 1968.

Specific goals of the Centers were:

1. To provide learning opportunities (of a non-academic orientation or nature) for men and women to explore the implications of their religious convictions in the light of contemporary knowledge and experience.

2. To encourage free inquiry and innovation on the various levels of education.

3. To strive to be aware and relevant to the times,

providing a forum for the exchange of ideas and for dialogue between the Church and the world.

4. To serve as a research and resource center for church related adult education, locally and nationally (77, p. 9).

The activities of the Centers were organized under six divisions: The Center for Continuing Education, the Summer Biblical Institute, The World Peace Center, the Center for Film Study, and the John A. Ryan Forum.

The CAEC organization ceased to exist in 1969. The Summer Biblical Institute and the Center for Film Studies and Inter-Media (a project involving packaged adult education materials) still exist. A new program, the Center for Adult Learning, grew out of the CAEC organization in 1972. At the time of this review the Center for Adult Learning was in the process of initiating programs on the development of adult religious education in Black and Spanish-speaking communities.

Other current programs sponsored by Catholic organizations are described by Ryan (77). This specific program was selected for inclusion in this review because it was mentioned in both the 1960 and 1970 Handbook of Adult Education (60, 83).

An interesting program sponsored by the Catholic Pentacostal Movement in Grand Rapids, Michigan, is summarized below (28).

The program is built around a charismatic prayer meeting held each Tuesday evening, which 600-700 people attend. Prior to each prayer meeting forty to fifty new-comers receive instructions and information about the program that appears to be essentially based on "witnessing through daily life."

New-comers are invited into a series of seven seminars: "Life in the Spirit Seminars." These seminars meet every week, with a group containing twenty to thirty members enrolled in each. Thus, at any given time approximately 140-210 participants are involved with about 28-35 seminar leaders. These meetings are held an hour before each prayer meeting to:

> ...seek and receive from God an experience of life in the Spirit; what it means to live in union with God and in Christian community, giving our lives to Jesus, how to receive a deeper life in the Spirit and grow to maturity as a Christian. At some point they (participants) are led to ask God to renew in them the spiritual life they received in baptism and confirmation...(29, pp. 16-17).

Upon completion of the "Life in the Spirit Seminars" participants are eligible to participate in a series of twelve one-hour sessions in a "Foundations in Christian Living" course. These sessions are also held each Tuesday prior to the prayer meeting.

The Foundations in Christian Living Course follows the format described below:

> The first four talks present a picture of what a maturing Christian should be.
> ...In the second part of the course, Spiritual Freedom, participants learn how to identify their problems, locate the sources, and deal with them effectively. The theme is God's desire to make Christians freer and happier the more they come to him and give themselves to him.
> The last part of the course deals with Christian service and Christian relationships...(28, p. 17).

After completing the above course, the participants are invited to consider a more serious commitment to the community. A community meeting held on Monday that usually consists of Mass, small group sharing, systematic study of scripture and prayer provides a setting for such commitment.

Ghezzi lists three factors that appear to account for the success of the Catholic Pentacostal Movement. They are:

1. The charismatic renewal initiates people into an experience of spiritual life before it gives them information...

2. When people come into contact with a body of men and women who are conscious of sharing a common life in the Spirit and are giving their lives to God and to one another, they see and hear that Christianity is a life...

3. The charismatic renewal is grounded on the Good News of Jesus Christ (28, p. 18).

In Catholic theology for adult education the trend has been away from traditional scholasticism to a more biblical approach within an existential philosophy. The trend has been further distinguished by an increasing concern for social issues and the "secular society," according to Stokes (83).

The traditional lecture is giving way to a variety of informal types of discussions, short courses, and small group activities, including experimentation with different forms of sensitivity training. Lay retreats are also cited (83) as increasing in popularity.

Stokes observes:

> Roman Catholic adult education is just beginning to emerge as a significant aspect of the life of the Church. There is no doubt that it will play an increasingly important role in the years ahead (83, p. 358).

Adult Education: The Diocesan View of Needed Programming

Francis G. de Bettencourt (7) conducted a survey of 165 Archdioceses and other jurisdictions in the United States Catholic Conference to identify Diocesan needs in adult education. The survey resulted in the development of a taxonomy of needed programs; thirty-five program areas are included in the taxonomy developed by Lawrence Losoncy. The taxonomy included such diverse areas as parental role in religious education, moral issues, Bible studies, senior citizens, changes in the Church, citizenship, and labor and unions.

Forty-one educational proposals were generated as a part of the study. Each proposal was given an index number for each of three concerns; probability of success, importance, and productiveness. The following program areas were selected to illustrate the concept (21):

Topic	Prob. of Success	Importance	Productiveness
1. Parents and Religious Education	77%	7	616
2. Worship	66%	7	528
3. Adult Religious Education	62%	6	353
4. Marriage: The 10-90 Split	79%	7	632
5. Morality	65%	7	520
6. Life-Long Learning & Apathy	60%	5	240
7. The Learning Process	61%	6	348
8. Media Mayhem	69%	6	393
9. Special Adult Religious Education	62%	5	248
10. Leisure and Service	55%	5	220
11. Generation Gap	70%	6	399
12. Rural Poverty	41%	6	234

The Catholic Committee on Human Development has developed the following programming framework:

1. Basic Education: It prepares man to acquire and deepen truly human attitudes and sufficient operational knowledge about himself and his relations with others. Basic education involves:
   _____Physical Health (including nutrition) and Mental Health
   _____Functional Literacy
   _____Economic Education: production, distribution and consumption
   _____Family Life
   _____Social Relations
   _____Civic Formation
   _____Leisure and Recreation
   _____Appreciation of Beauty

_____Spiritual and Religious Values

2. Leadership Training: It prepares man to play an active and responsible role in the community in which he lives or in the organization in which he belongs.

3. Vocational Education: It provides people with the necessary information for the specific position which they are called to play in society.
   It embraces the following kinds of education:
   _____Formation of Cadres
   _____Technical Education (agriculture, industry, domestic science, trades, and crafts...)
   _____Pre-professional and Professional Training.

4. Opinion Formation: It involves the animation of leaders, particularly leaders of public opinion and decision-makers, awakening in them a common concern for human development and all the values it implies.

5. Community Organization: It embraces all efforts in the field of community development, cooperatives, trade or farmers' unions, and other community organizations having a territorial or functional basis.

6. Training of Experts: Training people, both religious and lay, in techniques of community development and human development.

7. Information and Appropriate Documentation: To make available existing material in the field of human development, adapted whenever necessary, and to act as a clearinghouse for information about relevant efforts in this field.

8. Religious and Spiritual Perspectives: Integral human formation implies helping man to satisfy all his demands as an individual and as a member of a community. These include religious requirements: to be complete, human development must also embrace the religious dimension (74, p. 123).

Trends

The literature suggests that specific educational provisions for adults by churches and synagogues and related religious groups are (1) becoming more formalized, (2) gaining additional acceptance, (3) becoming more professional, and (4) attracting more financial resources. However, the needs are so great in adult education in churches and synagogues that such gains are not as dramatic as they may appear.

Protestant

There is general, and near unanimous agreement among researchers, leaders, and practitioners that Protestant adult education is improving, but that it is still failing to reach the majority of adults with an effective Christian education program. Explanations for the failure of Protestant adult education is based on lack of relationship between such education and the interests, needs, and problems of the modern world. Other observations suggest that churches are in a marginal position in today's culture, with education taking second place to worship and financial considerations in those marginal institutions.

Adaptability, change, and de-institutionalizing of rigid approaches, accompanied by improved training and research, plus more individualized and personalized approaches are felt to be some of the major challenges facing Protestant adult education. Related to the latter challenge is the customary attention that most denominations have given to "content." It appears that while there is a shift from content to process, the change is accompanied by other problems such as additional personal conflicts and increased need for improved leadership. In response to the need for improved leadership, there appears to be an increasing tendency of local churches to employ professional ministers of education.

Employment of professional ministers of education, while a positive factor, does not resolve all the adult education problems of Protestant churches. Many Protestant churches continue to be almost exclusively concerned with the education of children and youth. Adult education remains marginal in such churches.

Catholic

The formation of the National Council of Catholic Laity from the merger of the National Councils of Catholic Men and Women is believed to have significantly contributed to adult education in the Catholic Church, especially in the social, community, and leadership areas (85). Dominant themes in Catholic adult education include: concerns of liturgical education, moral understanding, faith development, parental understanding, literacy, community and social concern, racial justice, civic responsibility, marriage and family preparation, and the training of leaders and teachers.

Contrary to the possible expectation of non-Catholics, Catholic adult education is also marked by a pluralism of approaches. At least three categories of organizational structure have been developed in the dioceses; the center approach, the program approach, and the department approach. "Great flexibility has characterized these efforts because of the ad hoc dimension of adult education, while at the same time enduring efforts have also emerged" (85, p. 7).

Like the Protestants, there is a noticeable increase in the

number of professional coordinators of religious education in Catholic parishes. Also like the Protestants, Catholics are discovering that the mere addition of more professionals does not resolve all the problems of church-approved adult education. These new professionals find themselves often working with a group (adults) for whom they were not professionally prepared. They also bring into the parish new problems in management that ensue with new styles of educational programming (85).

Jewish

National Jewish organizations and local synagogues are more involved in education for adults today than in the past. Cohen (19) suggests that Jews will increasingly turn their attention to the internal needs of the Jewish community, as the needs of philanthropy, defense, and social welfare are gradually reduced.

Stokes has pointed out:

> It is obvious adult education is playing an increasingly important role in the life of the Jewish community. Its major theme extends in two directions--both vitally important to the Jew--outward to an increased understanding of an involvement in the crucial issue of American culture, and inward to reaffirm a definition of Jewish identity within the lay culture (83, p. 356).

Summary

This chapter has provided a discussion of adult education programming in church and synagogue. The chapter contains illustrative descriptions of methodologies and topics used by various religious organizations for adult education programs. These methodologies and topics range from the traditional lecture-recitation Bible-centered Sunday school or Church school class for adults to "sermon and seminar" approaches and to small group activity based on sensitivity training concepts.

A review of the criticisms leveled at adult education in churches and synagogues suggests that the more traditional programs are "dull and ineffectual," based more on "memorization than meaning." The infatuation of churches and synagogues with small group activities also comes in for its share of criticism.

In addition, the last section of the chapter provides an overview of adult education trends among Protestant, Catholic, and Jewish organizations. There is similarity among the three religious groups. Each group appears to be increasing its emphasis on adult education with new programming efforts, modifications in structure, shifts in priorities, more professional workers, and increasing financial support. However, each group is experiencing difficulties. Program needs are so great that the advances are not as significant as they may appear.

CHAPTER V

ADULT EDUCATION PERSONNEL AND TECHNIQUES IN CHURCH AND SYNAGOGUE

Two of the most salient characteristics of religious education are personnel and instructional techniques. These two elements of adult education in churches are perhaps the most visible, and subsequently the most easily criticized. They are also two elements that are the subject of much concern because of their integral relationship to participation, concepts of education in church and synagogue, definitions and objectives programming. While much of what is reported in the literature could be categorized as "common knowledge," perhaps some new insight may be developed by the following examination of the literature concerning personnel and instructional techniques.

Personnel

Personnel engaged in adult education sponsored by churches, synagogues, and other religious organizations are of two kinds: professional and volunteers (laity). Professional personnel may also be divided into two groups: pastors and directors of education.

The literature recognizes the role of the pastor in adult education. Fallaw's (25) 217-page book of nine chapters is devoted to developing the premise that church education is best served by a teaching-pastor. Specific recommendations are provided by Fallaw concerning recruitment, seminary education, and curriculum.

The literature that recognizes the role-conflicts of pastors is also abundant. Blizzard (9), Jud and others (46), Leiffer (53), and Mirse (63) all indicate that pastors recognize their "educator" role, but usually devote limited time to that role. Kinlaw (49), however, asserts that the pastor must be committed to his role of educator and give it a high priority. Kinlaw, following Nadler's (64) concepts outlined in Developing Human Resources, casts the pastor in the role of "developer of personnel."

Directors of Education

Recognition that pastors may not universally possess the

insights, skill, and inclination to assume the educator role is obviously revealed by seminary programs designed to provide directors or ministers of education. While commendable, such programs are not free from criticism. There appears to remain a general recognition that "education" sponsored by the church is mostly for children. Such an assumption contributes to the skills and knowledge developed by the director of education while in seminary. Ultimately the assumption is manifested in the kind of attention adult programs receive in individual local churches.

The problem of the Catholic Adult Education Commission within the National Catholic Education Association (77) indicates that adult specialists may have problems of acceptance.

Recent new emphasis in the Catholic Church on religious education has contributed to an increase in the number of professional directors of religious education. Ryan reports estimates of professionals in Catholic parishes as follows:

> Thomas P. Emmett, past President of the Conference of Religious Education Directors (suggests) that there are 1,500 persons serving as Directors of Coordination of Religious Education at the parish level. Stanley M. Grabowski, Director, ERIC/Adult Education Center at Syracuse, offers the estimate of over 2,000. Joseph Neiman in April 1972 reported over 2,200 full-time salaried parish (or area) coordinators in the United States (24, p. 39).

There has been recognition, at least in Catholic literature, that directors of religious education may not be adequately prepared to work with adults. It has been noted:

> Typical of the need for continued training are the parish coordinators of religious education, who now find themselves working more and more with adults; typical of new needs also is the instability being created in this group by pastors and parish councils which contract for the services of these coordinators, but are unaware of new problems in management which ensue with new styles of educational programming (85, p. 7).

Volunteers

The director of religious education is often the only professional engaged in adult education activities sponsored by the church. In a few instances, churches avail themselves of voluntary services provided by public school teachers and faculty from higher education institutions. However, it appears that the majority of the teachers, instructors, and leaders of adult learning experiences provided by churches, synagogues, and other religious organizations are amateurs. The situation in the Mormon Church has been noted by Dyer, who says, "there is without

doubt a wide variety in quality of religious instruction. Teachers are mostly untrained, although teacher training programs are in progress" (23, p. 241). It seems plausible to believe that the situation in the Mormon and Catholic Churches is paralleled in other religious institutions.

Instructional Techniques

After the instructor, teacher, or leader, the second most salient feature of the learning experience to the learner may be the instructional technique. The instructional technique is the way or "vehicle" that has been selected to establish a relationship between the learner and resources to help the learner achieve his, or her, objectives. The diversity of techniques available in adult education activities sponsored by churches and synagogues is extremely wide. The available techniques range from lecture to a variety of discussion techniques, such as panel discussion, seminar, buzz groups, and colloquy, to a variety of inquiry and/or discovery techniques such as field trips and encounter experiences.

The following part of this chapter is designed to do two things. First, a general comment and overview concerning techniques discussed in the literature will be provided. Second, the variety of techniques and supporting activities and devices identified in the literature will be discussed. This section will not discuss "how to" concerns. The interested reader can refer to the appropriate sources for such detailed information.

General Comment

There should be a logical and rational relationship among concepts, objectives, and techniques in adult education activities sponsored by religious groups. Theoretically, it should be possible for an evaluation of one of the three above elements to provide sufficient information for the evaluation to draw some pretty good conclusions concerning the other two elements.

The above leads to the following conclusion: if concepts of adult education sponsored by religious organizations are confused and variable, and if the objectives are equally variable, the techniques should also be confused and variable. Fry's criticism and discussion of adult Christian education generally supports the conclusion. Other observations concerning the authoritarian dimension of much of what is called adult education in churches and synagogues generally supports the idea that an authoritative technique such as the lecture will emerge. Similarly, the emphasis on "content" places a premium on cognitive objectives; an objective that may be fairly effectively achieved through the lecture.

The negative situation, that contributes to the continued use of the lecture, may be caused by the interaction of several variables: quality of teachers, expectations of teachers, and

leadership. A major principle of secular adult education is "active involvement," and appears to be missing in much adult education in churches and synagogues. There is, however, recognition of the principle in the literature. Apps suggests three types of learner involvement: (1) making decisions about what is to be learned; (2) involvement in the learning process; and (3) deciding whether or not learning took place (1, p. 35). Such involvement appears to be what Kempes's concept of lay education is about.

Techniques and Supporting Activities

To keep from becoming involved in unnecessary hair-splitting, or quibbling over definitions, techniques and supporting activities and devices are discussed together. The use of newspapers, creative writing, inquiry, films, audio and video tapes are examples of supporting activities and devices.

Apps's (1) framework for approaches to learning may be used to provide structure for selecting appropriate techniques and activities. Three approaches suggested by Apps are: (1) learning as acquiring content; (2) learning as inquiry, and (3) learning as problem-solving.

The approach to learning as acquiring content assumes that there is an inherent value in the content. Most traditional lecture arrangements with the focus on Biblical content are based on this approach. However, less traditional techniques also can be based on the "learning as acquiring content" approach. For example, "interviewing" may provide "content" or necessary or desired information. The less traditional approach is further distinguished from the more traditional approach by focusing on the learner's involvement.

The approach to learning as inquiry recognizes a different dimension of "content" or information. It is only a short step from the less traditional techniques in an approach to learning as acquiring content, referred to above, and to techniques in learning as inquiry. Again, the focus is on the learner rather than the teacher and the content. Content and the teacher merely facilitate the learner's objective. Apps says, "this approach suggests a close relationship of the learner to the content, with the leader serving primarily as a guide in the process" (1, p. 54).

Learning as problem-solving moves even further along the continuum from the traditional approach. In this approach, content's function is to help solve the problem the learner brings to the learning situation. The learner's tasks include problem identification, search for solutions, and selection of the best solution (often from a list of alternative solutions).

There are reasons to believe that a learning objective is seldom the deciding factor in the selection of an instructional technique. The personality, past experience, and ability of the

leader or teacher appears to play a more significant role in the selection of a technique. Of course, the above statement is influenced by the movement from more traditional to less traditional programs; becoming less true.

The literature indicates that a variety of techniques are employed in adult education activities sponsored by religious groups. These techniques include many types of small group activities using assorted resource materials and meeting under diverse circumstances. The literature also highlights the wide range of resource materials and devices being utilized. These materials encompass the Bible, denominational literature, novels, biographies, films, records, audio tapes, and interviews with appropriate resource people. Devices include recorders, projectors, and cameras.

The reader may wish to refer to the following sources for additional information:

Apps (1). How to Improve Adult Education in Your Church.
Bergevin and McKinley (5). Adult Education for the Church.
Bergevin, Morris, and Smith (6). Adult Education Procedures.
Kempes (48). Planning Lay Education.
Minor (62). Creative Procedures for Adult Groups.

Summary

With crescive awareness of the adult in religious institutions, there has been an increasing sensitivity to personnel and to educational techniques. Criticism of adult education activity in churches and synagogues has included both topics: personnel and techniques.

Personnel engaged in adult education activities may be classified as pastors, professional directors of religious education, and volunteers. There seems to be an increase in the number of professional directors of religious education, but it also appears that these individuals are caught between seminary and local emphasis on non-adult education programming and developing sensitivity to adult needs.

The range of education techniques, materials, and devices available for use in adult religious activity is extremely broad. However, the literature suggests that one technique is probably in use more than any other: that is the lecture technique.

This chapter has provided a general comment and summary of kinds of techniques, materials, and devices used by adult educators in church or synagogue-sponsored activities.

CHAPTER VI

SUMMARY AND CONCLUSIONS

There appears to be little doubt, based on the literature reviewed, that churches, synagogues, and temples (broadly defined) have greater potential educational contact with more adults than any other social institution in the United States. The traditional focus of educational programming in the religious institutions has been on non-adults. Because of the great potential for educational programs sponsored by religious institutions for adults, this review may be significant. Specifically selected, recent literature concerning adult education sponsored by religious institutions was reviewed to examine four critical areas. They are:

1. Participants
2. Concepts and definitions and objectives
3. Programming
4. Personnel and instructional techniques.

The terms church, synagogue, and religious institution have been generically and interchangeably used. No affront was intended, but it appeared to be stylistically simpler to use the words in that manner.

Literature concerning adult religious education appears to be increasing in quantity. There are periodicals including Adult Leadership, Adult Jewish Education, Focus on Adults, Religious Educator, and The Christian Century that concern the topic. In addition, a quantity of hard-backed and paper-backed publications of recent origin are available. The literature reviewed generally was published in 1965 or later.

Historical comments available in the literature may be found in the work of Knowles (50, 51), Meland (59), and Ryan (76). The literature reviewed indicates that adult education in churches and synagogues is generally experiencing differentiation and integration. Adult education sponsored by religious institutions appears to be in a fluid and dynamic state with increasing activity in Protestant, Catholic, and Jewish institutions.

Within the dynamic, fluid framework of developing programs, pluralism is the watchword. There is no one accepted philosophy or concept. There appears to be some kind of broad agreement on general objectives. Yet, participation in adult programs may optimistically be viewed as significant. Little underscores the

importance of church-sponsored education by noting:

> A careful observer of American life will be impressed by the extensive educational effort of the churches. More than half of the children and youth connected with Protestant churches are engaged in Sunday schools. A majority of their parents depend on these schools as the principle avenue of religious instruction. Hundreds of thousands of adults devote their time and energy to church school, administration, and teaching (56, p. 13).

While Little's comments emphasize children and youth, there are data to suggest that a large number of adults participate in church-sponsored educational activities. The NORC data (45) and recent data reported by Ryan and Oakes (68, 76) support the conclusion that adults participate in church-sponsored educational activities in large numbers.

Conceptual bases of adult education programs provided by religious institutions range from strict "religious" concepts to "secular" concepts. The more religious concepts emphasize the Bible and religious content. The secular concepts may emphasize such concerns as literacy, and other human development topics. Protestant, Catholic, and Jewish institutions may be found dispersed along the continuum from secular emphasis to religious emphasis.

Programming also reflects the individual desires of the local congregation. Some programs are broad enough to include activities all along the secular--religious continuum, from sensitivity training to traditional Bible study. Other institutions have much more limited programming provisions and may provide nothing for adults beyond a Sunday School Bible class. Most institutions would probably be found somewhere between the two extremes.

Programming for adults in religious institutions has not been free from criticism. Much of the criticism has been directed toward the more traditional areas of Bible study based on an authoritarian lecture presentation. However, the recent emphasis on small group activities has also been subjected to valid critical observations.

The literature contains references to interesting innovative efforts to "involve" adults in inquiry, direct experience, direct ministry efforts, and improved dialogue.

There is sufficient evidence in the literature to indicate a trend toward "more and better" adult education programs sponsored by religious institutions (5, 19, 21, 76, 77, 83, 85). The need also seems so great that progress, while meaningful and important, may not be as <u>significant</u> as it might appear.

One of the problem areas includes personnel. The only professionals in the average church adult program are the pastor

and director of religious education. Usually both these individuals are too busy with other concerns to be directly involved in the learning experience. Subsequently, most teachers and leaders are likely to be amateurs in pedagogy (or andragogy) and theology. Even with an increase in numbers of religious education directors, problems remain of priorities, educational experience, and church expectations that often boil down to conflicts between resources for adults and non-adults.

A variety of techniques, devices, and materials are available for adult programming. However, the range of techniques, devices, and materials used in any one program is often rather limited. Lecture appears to be the norm; use of role play, field experience, drama, recording, and other resources would seem to be the exception. As a result of the interaction between the emphasis "to know" instead of "to be" in many programs, the prospect of change from lecture to more meaningful techniques is slim.

The potential of adult education in church and synagogue is without doubt one of the greatest in the United States today. The magnitude of the potential is matched only by the magnitude of the problems confronting directors of religious education. These include problems of conceptualization, of structure, of finances, of personnel, and problems of technique, devices, and materials.

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Beginning with definitions of the mass communication process, this paper reviews mass media adult education literature from a variety of sources (social scientists, religious educators, experimental public affairs broadcasting projects, and others) relevant to the use of mass media in connection with group programs stimulated by religious organizations or purposes. Sociological and other works of theory are noted, along with reports on such topics as network radio and television resources, St. Louis Metroplex Assembly, the use of secular films with study groups, and nationwide 1964-65 questionnaire survey assessing the relevance of religious television programs. Twenty-two references and an extensive bibliography are also included.

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A study was conducted to investigate, reconstruct, and analyze the historical development of adult Jewish education programs in four national Jewish mass membership organizations, the American Jewish Committee, American Jewish Congress, B'nai B'rith, and the National Council of Jewish Women. Annual reports, convention proceedings, official records, and minutes of local, regional, and national meetings of the organizations were reviewed. Jewish organizational publications and personal memoirs and similar materials were also used. The study offers an analysis of the historic tradition of adult study in Jewish life, the general historical, sociological, and economic factors influencing the growth of adult Jewish education in the United States, and the emergence of the

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Traditionally adult Jewish education was synagogue or institution sponsored and oriented. Since the end of World War II, a number of national Jewish membership organizations have emerged as major sponsors of adult Jewish education programs. This sponsorship represents a new dimension in Jewish educational philosophy and practice. This study evaluated the purpose, philosophy, and status of adult programs sponsored by the American Jewish Committee, American Jewish Congress, B'nai B'rith, and the National Council of Jewish Women. The conclusions offer an understanding of the emerging character and direction of these programs--educational objectives are ill defined, methodologies are essentially the same (lecture, discussion group, home study, and published materials), intense promotion exists within each organization, and there has been a dramatic increase in budgets. The four organizational adult Jewish education programs represent a new Jewish educational philosophy--the multi-faceted exposure to the several options in Jewish religious and communal involvement and identification. This article appeared in Jewish Education, Volume 38, Number 2, March, 1968, 12 pages.

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This study sought to identify and analyze the adult education competencies (knowledge of adult characteristics, use of suitable teaching techniques, knowledge and use of educational goals and objectives and evaluation practices)

of selected Episcopal priests, and to determine implications for the training of priests either in the seminaries or in adult education institutes and training programs. A questionnaire survey was made of 378 priests in the 30-40 age bracket, of whom 70% responded. Conclusions were that the priest is the key figure in much of the educational activity of the parish but is poorly trained for his educational task; that he depends too much on lecture with question and answer periods; that the priest is insecure in teaching adults and uninformed on the nature of the adult learner; and that seminaries are not doing an adequate job in training priests in adult education. Further research and adult education training in seminaries, revision of the present Canon on Christian education, and more financial and training assistance from the National Department of Christian Education were called for.

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archdiocesan levels are suggested, with attention to such activities and resources as parish libraries and bulletins, religion classes for lay members and new converts, cultural and fellowship programs, conferences and retreats, groups for older adults, and newsletters and audiovisual materials. Included are a church conference organizational chart, a sample one day conference schedule, and a list of publications and materials.

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    Using an historical review, minutes of policy making meetings and questionnaire responses by 93 presidents of Mormon stakes (large Territorial units), this study compiled decisions governing the administration of adult education and extension services by Brigham Young University (BYU); formulated tentative administrative policy statements for areas not previously covered; and drafted a position paper on the mission of adult education and university extension and its relationship to BYU and the Mormon church. Extracts from minutes of meetings were classified under adult education and extension growth and organization, Leadership Week (now Education Week) programs, Extension Division expanded services, or miscellaneous. These were among the findings and conclusions: (1) adult education developed to satisfy needs rather than as a well planned program; (2) historically, it has been more successful when motivated by service rather than profit; (2) Education Week has been crucial to the development and acceptance of BYU adult education and extension services, and has enjoyed relatively great emphasis; (4) stake presidents favor program continuation and expansion, with financing through individual registration fees; (5) programs should be strengthened and

upgraded in wards and stakes served by off-campus centers.

35. Hayes, Edward Lee. The Protestant Direction of Religious Education: A Study of Role Conflict. Denver: University of Denver, 1966.

36. Hellwig, Monika. "What Adults Want to Know." Momentum, Volume 2, Number 4, 1971, pp. 21-24.

Discusses the various types of adult religious education that can be offered by a parish depending on what the adult participants want to know.

37. Houle, Cyril O. The Inquiring Mind. Milwaukee: The University of Wisconsin Press, 1961.

38. Houle, Cyril O. The Design of Education. San Francisco: Jossey-Bass, Inc., 1972.

39. Houle, Cyril O.; Burr, Elbert; Hamilton, Thomas H.; and Yale, John R. The Armed Services and Adult Education. Washington: American Council on Education, 1947.

40. International Council of Religious Education. Christian Education Today. Chicago: International Council of Religious Education, 1940, p. 16. Quoted by Miller, Randolph C. Education for Christian Living. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., second edition, 1963.

41. Israeli, Eitan. "Program Development in Conservative and Reform Synagogue Adult Education." Unpublished Ph.D. Dissertation (in progress), Columbia University, 1973.

42. Jackson, B. B., Ed. "Television-Radio-Film for Churchmen." Communication for Churchmen, Volume 2. Document not available from EDRS. Available from Abingdon Press, Nashville, Tennessee 37202, 1969, p. 317.

Television is discussed as a medium which presents great opportunities for religious education and inspiration. A selection of television programs from various countries is used as an illustration of the ways in which the medium lends itself to the goals of the churchman. The role of the church in radio broadcasting is seen as a goad to responsible programming on the one hand, and as a source of religious education on the other. Some guidelines for planning and production of religious radio programs are offered. An appendix to this section lists resources available to the would-be broadcaster. Films are seen as a valuable stimulus to discussion of ethical problems. The ideas of Marshall McLuhan are reviewed. Some guidelines for the content and format of film study programs are laid down, "La Strada" used as a case study for the use of films in discussion programs. Films suitable for a teaching unit on war are suggested. Appendices to the section include an annotated list of films, bibliography, and a resource list.

43. Jackson, Edgar N. Group Counseling; Dynamic Possibilities of Small Groups. Not available from EDRS. Available from United Church Press, 1505 Race Street, Philadelphia, Pennsylvania 19102, 1969, p. 138.

The volume begins with a discussion of the dynamic nature of small group processes and, more specifically, with how the group might develop social concerns, religious awareness, its own discipline, and the stimulation of individual growth. Group methods for work with junior high youth, senior high youth, young adults, and parents are reviewed. Further chapters deal with group experience evaluation, the selection and training of group counselors, and group counseling in relation to the future of Christian education.

44. Jacobs, William (ed.) Reaching the Forgotten Adult. United States Catholic Conference, Washington, D.C., Document available from EDRS, 115 p., May, 1971.

45. Johnstone, John W. C., and Rivera, Ramon J. Volunteers for Learning. Chicago: Aldine, 1965, p. 63.

46. Jud, Gerald J., and Mills, Edgar W., and Burch, Genieve. Ex-Pastors. Philadelphia: Pilgrim Press, 1970.

47. Kempes, Robert H. Lay Education in the Parish. Trefz, Edward (Ed.). Philadelphia: The Geneva Press, 1968.

48. Kempes, Robert H. Planning Lay Education. Philadelphia: The United Presbyterian Church, U.S.A., revised edition, 1972.

49. Kinlaw, Dennis C. "Why Leadership Training is Failing in the Church." Adult Leadership 12, 2, June, 1972, pp. 41-42, 72.

50. Knowles, Malcolm S. "Historical Development of the Adult Education Movement." In Knowles, Malcolm S. (Ed.). Handbook of Adult Education in the United States. Chicago: Adult Education Association of the U.S.A., 1960, pp. 7-28.

51. Knowles, Malcolm S. The Adult Education Movement in the United States. New York: Holt, Rinehart, Winston, Inc., 1962.

52. Knowles, Malcolm S. "The Field of Operations in Adult Education." In Jensen, Gale; Liveright, A. A., and Hallenbeck, Wilbur (eds.), Adult Education: Outlines of an Emerging Field of University Study. N. P.: Adult Education Association of the U.S.A., 1964, pp. 42-60.

Typology is elaboration of a schema developed in 1946 by Cyril O. Houle.

53. Leiffer, Murray H. Changing Expectations and Ethics in the Professional Ministry. Garrett Theological Seminary, 1969.

54. Leslie, Robert C. Sharing Groups in the Church: An Invitation to Involvement. Available from Abingdon Press, Nashville, Tenn. 37202, 1971, 222 p.

Drawing on insights from group dynamics and group therapy as well as the Christian faith, this book asserts the strategic importance of small groups for making the church more relevant to contemporary life. It gives specific guidelines, examples, and several case studies for the development and clearly structured activity of sharing groups. Such groups are expected to be able to function successfully with nonprofessional leadership, while the pastor acts principally as recruiter, trainer, and supporter of lay leaders. The role of group centered concepts within study group settings is considered, followed by typical processes involved in creating new groups. Samples of dialogue from a married couples' group and a university students' group are examined. Techniques are suggested for building a supportive group climate and facilitating progress in interpersonal sharing. Two course outlines, 13 references, and accounts of the small group component in the ministry of Jesus and in early Methodism, are included.

55. Litchfield, Ann. The Nature and Pattern of Participation in Adult Education Activities. Unpublished Ph.D. Dissertation, Department of Education, University of Chicago, 1965 , p. 124.

56. Little, Lawrence C. Foundations for a Philosophy of Christian Education. New York: Abingdon Press, 1962.

57. Liveright, A. A. A Study of Adult Education in the United States. Boston: Center for the Study of Liberal Education for Adults, 1956, p. 56.

58. Mason, W. Dean, Comp. Geriatric Service and Research. Papers presented at dedication of Geriatric Center of the Kennedy Memorial Christian Home, Martinsville, Indiana. Document available from EDRS . 1972. 149 p.

Written by experts in the field of geriatrics, this book is composed of a group of papers. Among the subjects covered in the papers are the news media, the values of the later years, the sciences and aging, and a history of the Home. Several of the articles are written by ministers connected with the religiously oriented facility. Additional papers are by the Governor of Indiana and the compiler, who is director of the Home.

59. Meland, Barnard E. The Church and Adult Education. New York: American Association for Adult Education, 1939.

60. Miller, Edward R. "Adult Education in Religious Institutions." In Knowles, Malcolm S., Handbook of Adult Education, Chicago: Adult Education Association of the U.S.A., 1960.

61. Miller, Randolph C. Education for Christianity. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., second edition, 1963.

62. Minor, Harold D. (Ed.) Creative Procedures for Adult Groups. Nashville: Abingdon Press, 1966.

63. Mirse, Ralph Thomas. "The Self-Image of the Methodist Minister in Indiana." Unpublished Ph.D. Dissertation, Boston: Boston University, School of Theology, 1962 .

64. Moran, Gabriel. Design for Religion: Toward Ecumenical Education. New York: Herder and Herder, 1970.

65. Nadler, Leonard. Developing Human Resources. Houston, Texas: Gulf Publishing Company, 1970.

66. National Council of Churches. The Objectives of Christian Education: A Study Document. New York: National Council of Churches, 1958, pp. 21-22. Quoted by Miller, Randolph C. Education for Christian Living. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., second edition, 1963, pp. 57-58.

67. Nicholson, David H. "Why Adults Attend School: An Analysis of Motivating Factors." University of Missouri Bulletin, September, 1955.

68. Oakes, Imogene E. Participation in Adult Education 1969: Final Report. In press, quoted by Ryan, Leo V., The Role of Protestant Churches, Jewish Synagogues, and the Roman Catholic Church in the American Adult Education Movement. Washington: Division for Adult Education, United States Catholic Conference, 1972, p. 3.

69. Orr, Robert A. An Appraisal of the Appropriateness and Effectiveness of Programmed Instruction for Training Adult Leadership in Southern Baptist Churches. Southern Baptist Theological Seminary, Louisville, Kentucky. Document not available from EDRS. Available from University Microfilms, 300 Zeeb Road, Ann Arbor, Michigan 48106. D.R.E. Thesis, 1966, 308 p.

The purpose of this study was to investigate the nature and use of programmed instruction and its appropriateness in Christian education among Southern Baptists, to prepare and test programmed materials for church leadership training, and to assess the values of programmed instruction for such training. Library research and a survey were used to investigate the nature and use of programmed instruction. An experimental and a control group of 23 adults each, matched by formal education, intelligence, and initial knowledge, were given a content test, which served as the pretest, the immediate posttest, and the delayed posttest. Programmed instruction has shown its ability to decrease training time, improve performance, allow more flexibility of

schedule, and/or help deal with shortages of trained instructors. Acceptance by trainers and trainees has been generally favorable; results of limited trials in church groups have been generally encouraging. In this experiment, the experimental group showed significantly more gain on the immediate posttest, but only slightly more on the delayed posttest, than the control (conventional text) group. Formal education and intelligence were the only variables significantly and positively correlated with cognitive gain. Suggestions on further development and testing were offered.

70. Park Avenue Baptist Church, Countdown, Volume 9, Number 10, March 11, 1973, p. 1.

71. Peters, Russel Marion. The Role of Small Groups in Christian Adult Education. Indiana University, Bloomington. Available from University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106. Ph.D. Thesis, December, 1970, 128 p.

Centering on a historical review and analysis of adult Christian education in small groups, this study was designed to identify certain conditions surrounding the formation and operation of selected small groups, to discover their distinctive educational features, and to suggest guidelines for effective use of the small group approach. The role of small groups was traced from the ministry of Jesus and the early apostolic church through the catechetical classes (second century to sixth), the decline of learning, and the Middle Ages. Movements from the 1500's through the 1800's were also described, followed by adult Bible classes, the Koinonia movement, participation training, and other developments in twentieth century American Protestantism. These were along the guidelines formulated: (1) small group members should be fairly diverse in talents and skills, but compatible in values and norms; (2) study should alternate with opportunities for practical application; (3) mutual trust and a sense of community and personal identification should be fostered; (4) the group should be fairly permanent, with regular and frequent meetings; (5) members should have a common purpose or cause; (6) ideally, all members should be trained for performance of responsibilities within the group.

72. Proctor, Robert A. Too Old to Learn? Nashville: Broadman Press, 1967.

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74. Ryan, Leo V. "Link Efforts for World Literacy: The Vatican and UNESCO." Adult Leadership, 19, 4, October, 1970, pp. 121-123.

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77. Ryan, Leo V. The Roman Catholic Church and the Adult Education Movement: Historical Perspectives, Current Initiatives, and Future Projects. United States Catholic Conference, Washington, D.C. Document available from EDRS. September, 1972, p. 53.

Part of a larger study entitled "The Church's Expanding Role in Adult Education," this paper is concerned with the Roman Catholic Church's efforts in the adult education movement. Divided into three parts, this background study begins with an historical review of the church's and church-related institutions' contributions to the adult education movement in the United States. The central section of the paper identifies and analyzes current efforts of the church in adult education. Initiatives at the papal, national, and diocesan level are discussed. Part III contains a comment on the current trend toward the use of Directors of Religious Education at the parish level and its implications for adult education.

78. Schwartz, Theodore W. "What Can Church Renewal Learn from Human Relations Training?" Adult Leadership, 17, 5, November, 1968, pp. 242-249.

79. Sheffield, Sherman B. "The Orientations of Adult Continuing Learners." Unpublished Ph.D. Dissertation, Department of Education, The University of Chicago, 1962 .

80. Spence, R. B., and Cass, A. W. "The Agencies of Adult Education." Review of Educational Research, June, 1950.

81. Steele, Robert. "Cinema-Religion Workshop." Adult Leadership, 17, 5, November, 1968, pp. 233-237.

82. Stokes, Kenneth. "The Creative Role in Interpersonal Groups in the Church Today." Adult Leadership, 17, 5, November, 1968, pp. 225-232.

83. Stokes, Kenneth. "Religious Institutions." In Smith, Robert M.; Aker, George F.; and Kidd, J. R. (Eds.) Handbook of Adult Education. New York: The Macmillan Company, 1970.

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85. United States Catholic Conference. Summary Report of the Study Project entitled the Church's Expanding Role in Adult Education. Losoncy, Lawrence J., Project Director. Washington: Division of Adult Education, United States Catholic Conference.

86. Vieth, Paul H. Objectives of Religious Education. New York: Harper and Row Publishers, 1930. Quoted by Miller, Randolph C. Education for Christian Living. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963, second edition, p. 57.

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88. Wiener, Maruin S. "A Decade of Congregational Adult Education." Adult Jewish Education, number 27, Spring/Summer 1961, pp. 7-9.

Describes the trend in adult education courses offered by Jewish congregations in the decade from 1957 to 1967.

89. Williams, James D. Guiding Adults. Nashville, Convention Press, 1969.

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